A

# GREY HEAD,

FOR A

*Green Pair of Shoulders.*

A

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## *Green Pair of Shoulders*;

OR THE

## YOUNG CLERGYMAN'S

# GUIDE

TO

## Preferment in the Church.

WITH THE

TEN COMMANDMENTS
adapted thereunto;

And a DEDICATION to the young Students in Divinity at both the UNIVERSITIES.

*He that hath Ears to hear, let him hear.*

*LONDON:*
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[1733?]

# DEDICATION

TO THE

YOUNG STUDENTS

IN

# DIVINITY,

At both the

# UNIVERSITIES.

GENTLEMEN,

THE following Production has a natural Claim to your Patronage and Indulgence, forasmuch as it took Birth from an affectionate Regard for your Interest and Ease. The Advantages that will accrue to You from a punctual Observance

vance of the Rules here laid down, *how great will the Sum of them be?* How many Years, like Thouſands of your Fore-runners, might you have drudged on in the common deep and heavy Road of your Profeſſion, without arriving at a Place where to *pitch your Tent*, or being able to ſay in any Part of your Journey, *It is good for us to be here.* But now you have the Grounds and Incloſures laid open to You; a ſhort, ſafe and pleaſant Paſſage to the Fountain Head of Preferment is before You, and nothing can hinder your drinking thereof, but a giddy Head, or a *ſqueamiſh* Stomach: Be ſober therefore, be vigilant, be determined, and let neither a *vain* Talent, nor an *impertinent* Conſcience, ever turn you aſide from this your Way, wherein you ought to walk.

YOU may be a little ſtartled, perhaps, at firſt, and think it a Kind of Paradox,

Paradox, to be told that the Study of the Profeſſion You are intended for, is the principal Study You ought to avoid; and that the leſs you either know or practice of Divinity, ſo much the greater Divines you'll become. But truſt me, Gentlemen, this is far from being a chimerical Notion. It is founded upon the moſt ſolid Principles, and is agreeable to the moſt ſucceſsful Practice; it is, in Verity, the Way by which ſome of the greateſt Luminaries in our Eccleſiaſtical Hemiſphere have obtain'd to the Rank and Magnitudes they boaſt.

As your great Preceptor *Ariſtotle*, in forming his excellent Art of Poetry, took all the particular Rules there laid down from the Practice of *Homer*, who had ſucceeded ſo happily by making Uſe of them himſelf, ſo have We in this our *Art of riſing in the Church*, gather'd together all our Precepts and Injunctions,

ons, from a long and critical Obſervation of the Proceedings of Thoſe who have gain'd the Maſterſhip thereof. This being the real and true State of the Caſe, You cannot but ſee how highly it imports You to order your Converſation agreeable hereunto; for thoſe who preſide and bear Rule in the Church, always make it a Point to drag up into Power and Authority with Them, ſuch as reſemble Them in Talents and Diſpoſitions, and purſue the Track which they Themſelves had gone before in. At the ſame Time, they never fail to diſcountenance and cuff down Thoſe who attempt to riſe upon different Principles, and by Means of contrary Endowments; foreſeeing the dangerous Miſchiefs that would infallibly break out, if any ſhould be admitted amongſt Them, who might ariſe and ſpeak *perverſe Things*, and *draw Diſciples after them.* Such Men, they well know, would but diſtract the Church,

Church, and give riſe to Diviſions and Schiſms, that would rent and tear the Body, which ought to be preſerved *all of a Piece.*

GREAT Ends, Gentlemen, cannot be compaſs'd but by Means ſuitable to them; if therefore you would become ſhining Lights in the Church, and ſit down with * * and * * and * * on the ſacred *Scamnum*, you muſt hold faſt thoſe Principles, and be dauntleſs in thoſe Practices which lifted Them to that Seat of Honour. The only Things that can obſtruct your being *conform'd* to their *Likeneſs*, are great Parts, Learning and Virtue. If the firſt is, thro' Nature's Cruelty, your Lot, be ſure to ſtifle and overlay it in its very Infancy, and for the Latter, it is your own Fault if you ever clog Yourſelves with them. Take this Memorandum therefore always along with You, that it is

a Maxim with Thoſe Men, and ſuch as Thoſe, that *Knowledge* is the greateſt *Ignis Fatuus*, and *Honeſty* the moſt egregious and contemptible *Folly*; and that Thoſe who poſſeſs either, in the ſmalleſt Degree, are diſqualify'd from holding any Poſt, either of Power or Profit, within the Eccleſiaſtical Territories.

IT is now Time, Gentlemen, that I came to ſpeak of Myſelf, and to prevent the ſquandering away of Ten Thouſand Conjectures, concerning the Author of theſe Lucubrations. This Writer, ſays One, muſt certainly be of the Brotherhood himſelf, or how came he thus ſkill'd in the Arcana of the Profeſſion? No, hang it, cries another, he wou'd never betray the Myſteries of his own Trade; he may be a Pariſh Clerk then, perhaps, ſays a Third, and might acquire his Knowledge from Veſtry-

Veſtry-Converſation, and the Table-Talk of the Rector and Curates of his Church. Rather, ſays a Fourth, a Biſhop's Secretary, by the regular Journal of Proceedings that he has given Us; No, no, ſays another, I gueſs who it is, for I ſaw the Manuſcript before it went to the Preſs. Mr. *A--- A---* is the Man. You're much miſtaken, indeed, cries another, for I know the Author as well as I know Myſelf, and I ſaw the Thing, Page by Page, as it was wrote. O ho! replies the firſt, then I'll ſwear 'tis your own; why aye, cries the Other, with a Pinch of Snuff at his Noſe, you may ſwear what you pleaſe, Sir, but I hope the Town won't believe You. In order therefore to obviate Surmiſes and Rumours of this Kind, and to ſave any Gentlemen to whom it may be wrongfully aſcribed, the Expence and Trouble of advertiſing their Innocence of it, I

here declare to the World, if not *Who*, yet *What* I am. I muſt acknowledge then that I bear ſome Degree of Relation to the Church, for whoſe Babes and Sucklings my Performance is calculated; not either as a Clerk in Orders or Clerk out of Orders, but as an humble ORGANIST only; though to ſpeak the Truth for once, I have Thoughts of changing my Condition very ſoon, and ſtepping from the Organ Loft into the Pulpit. For my great Patron, *whom I ſerve, and in whom I truſt*, has promiſed to do huge Matters for Me, if I'll but put on the Gown. As I therefore *truſt* that I ſhall be *inwardly* moved to take upon me a Share in the *Miniſtry* with the *Cure of Souls*, in a very little Time, I queſtion not of being an eminent Example Myſelf, of the Excellency of thoſe Rules that I here preſcribe to You.

HOW-

# DEDICATION.

HOWEVER, Gentlemen, You may obſerve that my preſent Profeſſion leads Me to love Harmony and Concord in the Church, which was a ſufficient Inducement to Me to lay out theſe my Endeavours that Thoſe who undertake the Offices thereof, may be of *one Heart and of one Mind.*

BESIDES, Gentlemen, I have greater Opportunities than any Man living of being acquainted with the Steps neceſſary to be taken for *doing any Good at all* in the Church. I am privy to the Cabal, and am made acquainted with the Workings and Conſultations of the great *Givers* of *good Things*, by Means of which I have been the Inſtrument of bringing many Sons both to Wealth and Glory; and that You may'nt bluſh, Gentlemen, at having one in my Station for your Tutor and

and Guide, I'll be bold to assure You, that some of high Rank and Dignity in the Church, condescend to receive their Instructions from Me.

THE reverend Author, in particular, of a late notorious *Letter to a Member of Parliament*, was brought up at my Feet, and still talks, writes and acts in Conformity to what proceeds out of my Mouth; by Means whereof the World will soon see that he is *Somebody*.

GENTLEMEN adieu. My Advice I leave with You, my Counsel I give unto You, and may the Wisdom of the Serpent go along with You, and lead You to take it with all Sincerity; so shall ye be sure to possess the uppermost Seats in the Synagogue; whilst Those that spurn at my Directions, and will have none of my Advice,

# *DEDICATION.*

Advice, ſhall be *caſt out* thereof, and turn'd over to the *new Jeruſalem* for Preferment.

*I am,*

GENTLEMEN,

*Your hearty*

*Well-wiſher and*

*humble Servant,*

COURT EVIL.

## ERRATUM.

PAGE 3. Line 7. instead of *Paupertatis*, read *Pauperis*.

A

# GREY HEAD,

## &c. &c. &c.

GRIEVOUS and much to be lamented is it, that, whilſt the *Tyro*'s or *Freſhmen* in other Arts and Sciences have a peculiar Path beat out for them to walk in, by Means of which, ſuppoſing 'em poſſeſs'd but of the *ſingle Talent* only, they are capable of gaining the Goal of good Fortune; Thoſe who liſt under the *Eccleſiaſtical* Banner are deſtitute of any ſuch *external* Guide, and are therefore thrown out in the

Purſuit of Promotion, by the Turnings and Labarinths they meet with in their Courſe. Nay, frequently doth it happen, that the *greater* their *Abilities* are, the *leſs able* they are to ſucceed, and that by giving up Themſelves to the Direction of Reaſon and Virtue, they deviate from the *narrow Way that leads to Life*, and fall ſhort of the Honours and Emoluments thereof.

TO make good this Obſervation, We only need to take a ſlight View, *en paſſant*, of the Method in which the *Initiated* in the *Two other* learned Profeſſions, *Law* and *Phyſick*, proceed.

NOW the *Lawyer*, in common with the *Divine*, has his Inſtitutes, Codes, Caſes, *&c.* but then the firſt has this Advantage over the latter, that there is an infallible Rule in his Craft, of turning them incontinently to his own Benefit.

WHEN

WHEN once he is call'd to the Bar, he knows that *Motions* are the *primum Mobile*, and therefore muſt by ſome Means or other, be procured. If he can get them *with Fees*, ſo much the better; if not, he muſt take them in *Forma Pauperis*; and in Caſe he ſhould prove unſucceſsful in both thoſe Ways, he finds it meet to *Fee* the *Attorneys* for ſome; becauſe *Motions*, he knows, at all Events muſt be had. A Subject to *open* upon once obtain'd, he has learnt how material it is to be very *vociferous* and *importunate*, to make the Hall reeccho, with his Lungs good Leave, and to deafen the Bench with the Obſtreperouſneſs of his Elocution; to quote Caſe upon Caſe, and Precedent upon Precedent, whether they have any *Affinity* to his own Plea or not: If advertiſed by the Court that what he produces is quite *foreign* to the Point, he knows he has no Buſineſs to take any Notice of that, but ſtill to

*proceed*, and be more *clamorous*, as he grows more *impertinent*; and when even ſeverely rebuked and required to deſiſt, why that he ought indeed with a *paſſive Bow* to cry, *he humbly ſubmits to their Lordſhip's Directions*, but yet to talk on for an Hour longer, in order to prove why he ſhould not hold his Tongue; having full Aſſurance, that the Court will be at length obliged to grant him his Suit, in Compromiſe for his Silence.

IN the Interim, ſhould his Fortune throw it in his Way to ſave by his intrepid Aſſurance and Craft, ſome *Raſcal* of *Eminence* from the *Halter* or the *Hatchet*, He's no more at a Loſs how to make his Advantage of ſo lucky a Contingency, than at other Times of the Ruin of the Innocent and Oppreſs'd.

THIS Method conſtantly and regularly

gularly purſued, will acquire him a Multitude of thoſe Clients who have nothing but Clamour and Impudence to rely on; Many Clients will bring many Fees, and much Fame; much Fame will bring him within the *Bar*, and many *Fees* into the *Houſe*, and once in the *Houſe*, his *Buſineſs* is done. ---- He'll be Attorney-General in a Trice, or *Sollicitor at leaſt*. ---- *Probatum eſt*. ---- So much for our Chief of the Gown and Tippet.

NEXT for the ſage Practitioner in Medicine. The *Phyſician* then, like the *Lawyer*, has a ſtrait Line to ſteer his Courſe by. As ſoon as he commences a *Graduate* in his Profeſſion, he knows that he ought to make it his principal Care to apply himſelf to the Study of thoſe particular Arts and Sciences, which are the *reigning Amuſements* of the preſent Time; and inſtead of ſtuffing his Pericranium with the Prognoſ-

tics,

tics, Diagnoſtics, Aphoriſms, *&c.* of *Hypocrates*, *Galen*, *Sanctorius* and *Boreh-haave*, ſhould labour to acquire a Taſte and Knowledge in *Pictures*, *Medals*, *Muſic* and *Exotics* of every Kind, ſhew himſelf at every Aſſembly of Figure, and tattle at all the conſiderable Tea-Tables he can get Admiſſion to: That he ſhould at the ſame Time ingratiate himſelf with *Apothecaries*, *Midwives*, *Nurſes*, &c. in like Manner as our young *Lawyer* above does with Attornies.

He is likewiſe convinced that it is abſolutely neceſſary to cultivate a good Underſtanding with the *Heirs* apparent and preſumptive of as many great Families as he poſſibly can, either by Means of the polite Accompliſhments before-mention'd, or by doing them ſome *ſecret Service* in the Way of his Profeſſion. Thus they will have it in their Power reciprocally to ſerve each other. The *Heir*, who thinks his Progenitor

genitor *guilty* of living too long, can recommend his Friend the Doctor into the Family, whilſt the Doctor on his Part can promiſe and vow to deliver the Body of the *Offender* into the Undertaker's Hands with as much Expedition as the Number of his own Fees, and the neceſſary Length of the Apothecary's Bill will admit of.

HE farther thinks it meet at his firſt ſetting out, to give his Advice *gratis*, with great Profuſion to his poor Neighbours. Upon theſe he'll even make *Cures* if it is in his Power; if not, he'll perſuade the ignorant Wretches that he has, and requires nothing in Return either for the real or imaginary Ones, but that they ſhou'd ſpeak loudly in laud of his Skill and Benevolence, and trumpet forth the *Miracles* the Doctor has wrought for them. He, likewiſe, fails not, if poſſible, to worm himſelf into the good Graces of the

*Rector*

*Rector* of his *Pariſh*, whereby he acquireth no ſmall Advantage, and Reputation thro' the ſpiritual Influence which the *Paſtor* has over his *Flock*.

THESE Things atchieved, he proceeds next to the *one Thing needful*, without which all the reſt are of ſmall Avail, I mean the *Chariot*: For a Phyſician without a Chariot, is like a Soul without a Body; ſuch a Thing may *poſſibly* exiſt, but very few ever *do*, or *deſire* ever to *ſee* it.

WELL then, the Chariot once obtain'd, our *Æſculapian* Hero, *Jehu*-like, drives furiouſly on to *Slaughter*. With his Patients he wiſely judges, that his Buſineſs is to ſtudy their Tempers more than their Diſtempers, and to recommend himſelf to their Approbation, more by what they are ignorant of, than what He himſelf knows. Thus if he *happens* to find out their Caſe,

he

he talks very profoundly and wiſely about it; if he *can't* find it out, he talks ſtill more wiſely and more profoundly: Should the Patient himſelf gueſs at the Cauſe of his Malady, he'll complaiſantly allow, that very likely, it *may* be ſo, but at the ſame Time pretend to bring a great many *Arguments* from *Hypocrates* to prove that it's more likely it *ſhould not* be ſo.

WHEN he comes to Preſcribe, he knows that the more unintelligibly he writes, the higher Opinion his Patients will have of his Underſtanding, whilſt a long Pauſe between every Letter, will give them a full Aſſurance of his Care and Concern for them; at the ſame Time he ſtrictly adheres to the eſtabliſh'd Forms of Practice, nor ever adminiſters a Remedy, how excellent ſoever, or upon whatever Emergency, unleſs warranted thereunto by the *College Diſpenſary*; prudently con-

cluding that a dead Man is but a dead Man, but that the *Breach* of a *Form* would be a living Teſtimony againſt him.

A COURSE of Practice like this, will in a few Years Time run him up into Vogue, and then if he ſhou'd have the good Luck to cure a great *Lady* of the P---x, or relieve a great *Miniſter* in a *Fit of the Gout*, he's inſtantly placed on the very Pinnacle of his Wiſhes; he's dubb'd *Phyſician in Ordinary*, and not a Peer of the Realm will go to the Worms without his Aſſiſtance.

THUS the *Lawyer* and *Phyſician* have both the *Longitude* and *Latitude* of their Voyage, ſo that it muſt be either thro' Madneſs or Supineneſs, if they miſs of their Port. But alas! our young *Divines* have none of theſe Aſſiſtances, and therefore the major Part of them run to and fro in different Paths, and meet

meet at laſt, only to let each other know that they are equally diſappointed. They have a viſionary Goal in their Heads, without any proper Courſe being mark'd out for their Feet, and therefore the *faſter* they labour on in the *miſtaken* Road to Preferment, like other Travellers that have loſt their Way, they only wander the *farther* from it.

THE tender Regard therefore that I bear to thoſe *Gentlemen* of the *Creed*, and the ſerious Conſideration of the Deplorableneſs of their Caſe in this Reſpect, have at laſt prevail'd on Me to take my Pencil in Hand, and to give Them a regular Chart to ſteer by.

I SHALL begin with marking out what they ought to avoid, and diſcovering thoſe Shelves and Quickſands, which unleſs they were previouſly ap-

prized of, might prove fatal to them in their Voyage.

IN the first Place then, some of these Gentlemen, as soon as they have taken up the holy Office, think it their first and most necessary Employment to study those Writings which they are commission'd to explain; to make a sincere, free and impartial Enquiry into the Nature and Verisimilitude of the Facts related, the Doctrines injoin'd, the Revelations pretended, and the Mysteries contain'd in Them: And in order to discharge this more effectually, imagine that they are obliged indefatigably to apply Themselves to every other Part of Learning that can be of the least Assistance towards a nice and critical Knowledge of Them; such as a Skill in the Languages wherein they were originally written, a thorough Knowledge of the Government, Religion, Customs and Traditions of the

People

People amongſt whom they were produced, an Inſight into the various Deciſions of Synods and Councils upon the various Parts of Them, and an Acquaintance with what Senſe, whether Myſtical, Typical, Allegorical, or Literal, has been put upon any Paſſages therein, by antient Writers, and the Fathers of the Church, in order the better to contribute to the Inſtruction and Edification of any future Flock that may be committed to their Care. Deluded Men! *profeſſing Yourſelves to be wiſe*, how emphatically do you *become Fools!* To what End this Expence of Time and Induſtry upon a Study that will turn to no Manner of Account? And why ſo very curious and inquiſitive after a Knowledge that can only diſcover to you uſeleſs Truths, and thereby, perhaps, betray you into dangerous Opinions? Your Time would be more advantageouſly, as well as ſafely employ'd, by a ſtrict Enquiry into the

*Value*

*Value* of *Benefices*, together with the *Age* and *Conſtitution* of their ſeveral *Incumbents*; in conſulting likewiſe the *Principles* and *Tempers* of Thoſe that have the Diſpoſal of them, and in a conſtant and indefatigable Attendance upon them, and importuning of them. Theſe *ſhort Methods* of Application, Friendſhip and Intereſt, are much more effectual than the long and hard Way of Labour and Study. And who of common Senſe but would go the ſureſt, the eaſieſt, and the quickeſt Way to Work?

THE ſecond Claſs of *Eccleſiaſticks*, nearly ally'd to the former, and whoſe Example I would caution my Pupils to avoid, are thoſe who being poſſeſs'd of the *Pen of a ready Writer*, miſapply their Talent, and turn it upon vain and fruitleſs Subjects. Thoſe Men I mean, who imagine that nothing bids fairer for gaining Reputation, and conſequently

ly Preferment, than writing ſtrenuouſly in the Defence of the Orthodox Faith; taking the popular Side of ſome controverted Point, offering a happy Explanation of ſome difficult Paſſage, or giving a likely Concordance to ſome Scriptural Particulars which might ſeem before to claſh with each other. Elate with this viſionary Proſpect of Succeſs, with what Eagerneſs and Zeal do the miſguided Wretches ſet out? ſpurring and galling their Brains to gallop after a Salve for every Sore; expounding at large, what never could be expounded, and binding in Leagues of Harmony and Peace, each jarring Text and contending Precept. --- Stuff, Stuff, mere Stuff --- Things of this Kind are quite out of Date. --- Why, ſhould they happen to excel never ſo much in their Way, they might run themſelves into a Jail for Paper and Print for their Works, before they would get a City Lectureſhip by them. --- No, no, the preſent

preſent Generation are quite eaſy about theſe Things; and are better employ'd than to waſte Time upon ſuch unprofitable Diſquiſitions. The Error of theſe Men therefore, ought carefully to be avoided by our young Diſciples; for it is literally *laying out their Money for that which is not Bread, and their Labour for that which profiteth not.*

LASTLY, there are Others (tho, Thanks to the Diſcernment and Politeneſs of this Age, their Number at preſent is but ſmall) who are more fatally blind to their true Intereſt in the World, and leſs capable of riſing to any Height in their Profeſſion than either of the former; the Abſurdity of whoſe Proceeding I ſhall, therefore, ſhew myſelf particular and aſſiduous in expoſing, in order to deter more effectually thoſe for whoſe Benefit my preſent Labours are deſign'd, from being guilty of the ſame criminal Conduct; I mean

that

that ſtrange, rigid, uncouth Sett of Mortals, who, as ſoon as they are once got *under the Roſe*, look upon themſelves, truely, as ſeparated from the Concerns of this nether World, and entirely devoted to the Study and Contemplation of divine Matters. Who vainly deem Themſelves Ambaſſadors from and for their *Arch-Paſtor*, to look to his Sheep, to gather them into his Fold, to acquaint them with his Voice, to keep them within his Paſtures, to retrieve the Wandering, to wait on the Tender and Weak, and to carry the Weary and Impotent upon their Shoulders; to rebuke without Acrimony, to approve without Adulation, and to incite without Impertinence; and to be inſtant in all theſe Paſtoral Acts, both *in Seaſon and out of Seaſon.* Who at the ſame Time *ridiculouſly enough* conclude, that their own Lives ſhould be a ſtanding Sermon on their own Texts, and that 'tis neceſſary

for 'em to convince People by their Actions, that they themſelves really believe what they ſo ſtrenuouſly bear in upon Others. That they muſt behave themſelves *juſtly*, *holily*, and *unblameably*, being *Examples to the Flock*, and *ſerving the Lord with all Humility*. That they ſhould ſhew themſelves benevolent and charitable, tender and affectionate to the Fold under their Care, *exhorting*, *comforting and charging every one as a Father doth his Children*; *taking the Overſight thereof*, *not as by Conſtraint*, *but willingly*, *not for filthy Lucre*, *but of a ready Mind*. That they ſhould only aſpire to deſerve Preferment, and leave to Others the Buſineſs of wringing Poſts of Advantage out of any Hands, and by any Means.

WHO think that in all their Principles, both civil and religious, they ought to preſerve a Medium, Modus and Temper, that they ſhou'd be zealous

lous for Things according to their true Worth, not bearing upon the Edges, but calmly ſteering in the Middle: That it behoves them, in their *Opinions*, not to be ſo conceitedly poſitive as to make them the Standard of their Neighbours, nor in their *Dues* ſo nicely ſenſible as to make them their Plague; that they ſhould never turn *Religion*, which was meant for a reaſonable Rule of Life, into Mechaniſm and a Charm, nor make their own *Sect*, like the *Conjurer's Circle*, the only Place of Safety from the *Devil*; but ſhould always brand Vice as the greateſt Hereſy, and adjudge a good Life as the higheſt Orthodoxy.

WHO lay it down as a Rule to themſelves, to be in their *Tempers* neither looſe nor ſtubborn, in their *Religion* neither ſuperſtitious nor enthuſiaſtical, and in their *Loyalty* neither levelling nor ſlaviſh.

AT the ſame Time they pronounce Woe upon Woe to thoſe of their Fraternity, who act upon more prudent and faſhionable Principles. Thoſe, for Inſtance, who having with great Pains and Aſſiduity obtain'd a Cure, and afterwards live upon it void of all Care; who give themſelves up to Eaſe and *Fullneſs of Bread*, and *whoſe Strength is to ſit ſtill*; who inſtead of feeding the Flock, wiſely feed upon them; who turn *Lay-Pariſhioners*, and become their Curate's moſt judicious Auditors, finding it pleaſanter to ſee Others labour, than labour Themſelves; who like Mechanicks in other Trades, take Pains till they are made Free-men and ſet up, but after that work only by their Journeymen; Theſe, I ſay, they call *idle Shepherds*, *drowſy Watchmen*, *dumb Dogs*, and other ſuch-like uncharitable Names, and make no Scruple of likening them to the *Hetrurian Idol*, which whilſt it ſtood in the Field, and

was

was but *ſcurvily habited*, play'd the *Lecturer* readily, and ſolved every One's Queſtion; but when moved into the Temple, and ſplendidly Appareil'd, turn'd *Beneficed Doctor* at once: Wealth ſtopp'd its Mouth, and Preferment choak'd up all its Oracles.

THOSE again who not only fail in *preaching*, but likewiſe in *reſiding* among their People, who are *inviſible* as well as *dumb*, neither heard nor ſeen by their Sheep, tho' their Sheep once a Quarter are ſure to hear from them; who are cautiouſly reſolved not to have it upon their Hands to give a *bad* Account of their Stewardſhip, and therefore take *no* Account of it at all: Theſe our *Wrong-heads* mark out as Thieves and Robbers, and the downright Reverſe of the good Shepherd, as neither *knowing* their Sheep, nor being *known* of them. Such, ſay They, come not but to *ſteal*, to take that Wages they never earn'd, and are many

many Degrees worſe than the Hireling deſcribed, for he flees not till he *ſees the Wolf come*, but theſe Shepherds flee before-hand to give Occaſion to his coming; and that inſtead of being able to ſay at the laſt, *Of thoſe thou haſt given Me, I have loſt none*, they'll be forced rather to confeſs, Of thoſe thou haſt given Me, *I have look'd to none.*

YOUR gentle, pliable, Trencher Chaplains likewiſe, who live with my Lord, and ſay Grace till a *fat Living* falls; who never diſturb any Sin, leſt They themſelves ſhould be diſturb'd, and who wiſely foreſee that 'tis as much as their *Places* are worth to touch upon *thoſe Vices* that *lodge* and *board* in their *Patron's* Family, knowing better than to preach ſo long, like the *Baptiſt*, againſt the *Debaucheries* of the Great, as 'till their *Heads* are ſent in for a *ſecond Courſe*; Theſe Men, our four Sons of Sanctity revile as the very *Tail of the People*,

*People*, a ſoothing, faithleſs, faint-hearted Tribe, who *daub with untemper'd Mortar*, and cry *Peace, Peace, where there is no Peace*; call them Renegadoes and Deſerters, who have taken their Prince's *Preſs-Money*, and then are afraid to go to War; and bring up againſt them the Woe that is threaten'd to thoſe who are *partial in the Law, and ſew Pillows under Men's Elbows.*

BUT laſtly, thoſe that this *Zeal-eaten* Tribe calumniate with moſt Bitterneſs, are ſuch as are happy in a *Plurality* of Preferments, and receive the *Wages* of *Biſhop, Prieſt* and *Deacon* at once, without being at the Trouble of diſcharging the Duties of either: Who by their laudable Induſtry, Acuteneſs and Frugality, never throwing away their Time in the fruitleſs Study of their Profeſſion, never letting ſlip an Advantage by which they may profit, nor never ſquandering away a Farthing upon any Account whatſoever,

ever, raiſe to themſelves a *Name* out of the *Duſt*, and *make a Family* to ſit among the Nobles of the Land. Who, if they can but be qualify'd, think no Harm of holding as many *Livings* as they have *Fingers* and *Toes*, and juſtly laugh at Thoſe who conſtrue St. *Paul*'s Words, of a *Miniſter's being the* Huſband *of one* Wife, to mean *the Paſtor of one Church*. They affirm that ſuch as theſe literally make a *Merchandize of the Word*, and like the Prophet's *empty Vine*, bring forth *Fruit only to themſelves*. That they have no Regard to any Thing but the *Fat and the Fleece*, and that inſtead of taking up the Croſs, and following their Maſter, they make it their whole Buſineſs to contend for the Bag, and *Judas*-like, betray his Intereſt for a Bribe. That they are the Offspring of thoſe inſatiable *Iſraelites* of whom its chronicled, that when Heaven, at their Requeſt, ſent them *Fleſh for their Bellies, it ſent Leanneſs withal*

*into*

*into their Souls*; That they in vain preach up Charity with their *Tongues*, ſince their *Hands* preach nothing but Graſping and Clinching; and that, inſtead of being given to *Hoſpitality*, and a *Willingneſs to communicate*, they ſcrew, rack and grind all they have to do with. That tho' they take no Care to *feed* their Sheep, yet they are ready enough to *pound* 'em, if they are the leaſt behind-hand in their *Anniſe & Cummin*, and that by this *Means* they have made it a juſt Deprecation in every One's Litany,- - - *From being at a Parſon's Mercy, good Lord deliver Us*; That they ſeek the *Tabernacle* of *Canterbury* and its *Revenues*, more than the *Kingdom of God and his Righteouſneſs*; and that they reſemble *Demas* of old, who forſook St. *Paul* to embrace *this preſent World*, and afterwards turn'd an Idol's Prieſt; for none, ſay they, ſo fit for the Devil's Prieſts as *Mammon Chaplains*. In this Manner do thoſe cynical, preciſe, apoſtolical

ſtolical Mortals treat every one of their Brethren that have more Wit than Themſelves, and know how to make a *better* Uſe of their *Calling*. Thus I have fully expoſed the romantick Principles and Tenets of theſe *ſpiritual Don Quixots*, Notions ſo foreign to every Thing in Practice, and ſo oppoſite to the *true Spirit* and *Deſign* of thoſe who take the ſacred Function on Them *now-a-days*, that I can't too earneſtly warn my young Diſciples againſt them.

I HAVE now gone through the *firſt* Particular I propoſed, which was, to give my Pupils a *Piſgah-Sight* of ſome of the principal Stumbling-Blocks which have proved fatal to many of their Fore-runners in the Vocation; I ſhall therefore in the *next* Place, proceed to lay before them a plain, obvious and regular Plan, which if they ſtedfaſtly purſue, they cannot fail of Succeſs in their Workmanſhip, and of *building them-*

*themſelves up*, in their moſt lucrative Faith.

TO the obtaining of this deſireable End, I conceive no Method can poſſibly be more effectual, than that which I ſtile the *Rule of Reverſe*, *viz.* walking directly counter to thoſe *Rules* and *Injunctions* which were at the *Beginning* preſcribed to Thoſe appointed to the Miniſtry. In order to do this more effectually, let them carefully conſult the Epiſtles of *Timothy* and *Titus*; There the Characters of *Biſhops* and *Deacons*, as well as the *Duties* belonging to ſuch *Functions*, are ſo particularly ſet forth, that by having them at their *Fingers Ends*, they'll be effectually guarded from *blundering* upon Them in *Practice*. *Tempora Mutantur*; The preſent is a much more enlighten'd Generation, and *Chriſtianity* is *quite another Thing* than 'twas formerly. It is therefore highly expedient that thoſe who traffick in it,

and have *their Eyes fix'd on the Recompence of Reward*, ſhould conform themſelves accordingly.

THE greateſt Good we can hope to do in this World, is upon young People who have not yet taken their *Ply*, nor been debauch'd by *Prejudices*, nor confirm'd in wrong Principles: For, if their rigid Parents and Tutors have eſtabliſh'd in them queer and romantick Notions about Honour, and Conſcience, and Virtue, and Religion, and the Devil, and ſuch Stuff, they may be difficult to be brought to think *better*, or by any Change of Practice, to confeſs they were once in the *Wrong*. If Matters, therefore, that are *amiſs*, can be *mended*, or ſet *right*, it muſt be by giving thoſe who have not yet ſet out, and are not travell'd in *Error*, *wiſer* Views, and a more *ſenſible* Idea of Things; I'll therefore begin with laying down a *Model*,

on

on which a *Modern* Clerk ought to form himſelf, and pointing out ſuch Things as ſhould be *previous* and preparatory to his Initiation.

IN the firſt Place then, He who has Thoughts of being call'd to the Paſtoral Office, has no Occaſion to conſult either the Suitableneſs of his Temper, or the Diſpoſition of his Talents; nor to trouble his Head with Notions about the Excellency of his Religion, the Sacredneſs of holy Functions, or the Greatneſs of the Truſt committed to thoſe that enter upon them: but chiefly to conſider what Proſpect he has of *riſing* in his Profeſſion, whether there be a good *Advowſon* in his *Family*, or whether he has Friends on whom he can depend for Promotion; whether his Relations have any *Advocates* at *Court*, or any *Intereſt* in a *Borough*; and, conſequently, whether the MINISTER OF MINISTERS be his *Friend* or not.

As to the *Learning* and Knowledge that is neceſſary to Candidates for the Prieſthood, he may take Notice that our Church inſiſts upon nothing more than being able to render an Account of their Faith in *Latin*, and that the common Probation impos'd on ſuch, is only conſtruing a Verſe in the *Greek* Teſtament, and tranſlating an Article into Latin.

Now, without *treble* this Scholarſhip, a Youth can't eaſily be admitted Member of a *College*; and, therefore, if we *allow* for his *loſing two Thirds* during the Time of his reſiding there, he'll have enough after that to warrant his Claim to the Miſſion.

As to the Text of his Religion, he may get *ſufficient* Acquaintance with that, by means of its being read *in courſe* at the *Chapel* of his College; for I would by all Means adviſe him to be

*conſtant*

*conſtant* at Chapel - - it has a *good Look*. As to your Annotators and Paraphraſers, your *Hammonds*, your *Lightfoots*, your *Grotius's*, *&c.* he'll get nothing by keeping ſuch *muſty* Company, much leſs will he profit by diſtracting his Brains with Syſtems and Hypotheſis's, or plaguing himſelf with an Inquiſition into particular Controverſies: In the room of theſe fruitleſs, ruſticated Studies, let him apply himſelf carefully to have the Articles of the Church at his Fingers Ends, and to be well acquainted with the common and orthodox Acceptation of them. This will effectually preſerve him from falling into *Hereſy* of any Kind, than which, nothing would be a more fatal Obſtruction to his future well doing: for a *Clerk* may be *illiterate*, *debauch'd*, *avaritious*, *revengeful*, *oppreſſive*, and *proud*, by the *Troy Weight*, and all to content; This will be no Check in the leaſt to his mounting; but a *Grain* of

of Hereſy wou'd weigh him down to the Earth; nay, the very Suſpicion of the Want of a *ſtrict* Orthodoxy in any one Point, would eclipſe a whole *Conſtellation* of *Virtues*. In ſhort, Hereſy is the *Devil*, which every good Churchman ought manfully to *reſiſt*.

SHOULD it, peradventure, be here ask'd, What Authors then ought to be the Subject of our young Students Application, during his *Apprenticeſhip* to the *ſacred* Function? I anſwer, *prophane* Authors; The Heathen Poets, Philoſophers, and Hiſtorians. This is a Study that will give a Man Credit in the World, and be a Means of introducing him among the *Beau-Monde*. At the ſame time, it will be highly commodious for him to be well read in the Writings of thoſe Worthies of our Age, who have brought *Free-Thinking* and Liberty of Conſcience to the higheſt Perfection. Your *Woolſtons*, *Tindals*,

*Tindals*, *Collins*'s, *&c.* will be of inexpreſſible Service to him, in waſhing off the Stains and Dawbings of a perverted Education, and make his Religion ſit ſo *eaſy* upon him, that he will be able to keep the *beſt* Company, without ever being ſhock'd or put out of Countenance in that Reſpect. To be able likewiſe to *fiddle* well, or bear a principal Part in a jovial Catch or a *Chanſon à Boire*, will be Accompliſhments of ſingular Advantage towards his ſucceeding with the Great.

BUT above all, let him be ſure to make himſelf *Maſter* of the reigning *Politicks* of the Times; to peruſe what is offer'd by *each* Party, but with Determination of always being on the *right* Side; and tho' the *Craftſman* may be his *Creed*, to let the *Gazetteers* be his *ten Commandments*. In order to this, let him ſuppoſe the Great Patron of

thoſe *political Scriptures*, thus addreſſing himſelf to him.

I. I AM thy *Lord* and *Idol*; thou ſhatl have no other *Idol* but Me.

II. THOU ſhalt not make to thyſelf any Graven Image, or the Likeneſs of any of *Thoſe* that oppoſe Me, for they have nothing to give Thee, neither in the *Court* above, nor in the *Cuſtom-houſe* beneath, nor upon the Waters round about the Earth; thou ſhalt not bow down to them, nor worſhip them, for I, thy *Lord* and *Idol*, am a *jealous Idol*, and will viſit the Sins of the Fathers upon the Children unto the third and fourth Generation of Them that *oppoſe Me*, and ſhew *Bounty* unto *Thouſands* of Them that love Me, and keep my Commandments.

III. THOU ſhalt not treat the Name of thy *Lord* and *Idol* with *Deriſion*,

*ſion*, as the irreverent Vulgar do, for thy *Lord* and *Idol* will not hold him guiltleſs that taketh his Name in vain.

IV. REMEMBER that thou *trumpet* out my Praiſe on the Sabbath-Day. Six Days thou mayeſt attend my *Levy*, and do all that *I have* for Thee to do, but the Seventh Day is the Sabbath of thy *Lord* and *Idol*; in it thou ſhalt do no Manner of Work, but ſhalt *talk* devoutly in his Service; thou and thy Son and thy Daughter, thy Man-Servant and thy Maid-Servant, thy Parrots, Pyes, Jack-Daws, *&c.* and the Stranger that is within thy Gates: For in ſix Days thy *Lord* maketh *Place-men* at *Court*, and *Members* in the *Country*, and *Officers* for the *Sea*, and diſpoſes of all that in them is, and reſteth in *Richmond Park* the ſeventh Day; wherefore thy *Lord* bleſſeth the ſeventh Day, and halloweth it for receiving the Homage of his more *favourite* Worſhippers.

V. HONOUR the K---g, thy Father, and ---- thy Mother, that thy Days may be long in the Land that thy *Lord* and *Idol* giveth Thee.

VI. THOU ſhalt do no Murder *to the Spaniards.*

VII. THOU ſhalt not *preach* againſt Adultery.

VIII. THOU ſhalt not ſteal *from the Revenue.*

IX. THOU ſhalt not bear falſe Witneſs againſt thy Neighbour, unleſs he ſhall be return'd for a Borough on the *Country Intereſt.*

X. THOU ſhalt not covet *Cobham*'s Honour; Thou ſhalt covet *Polworth*'s Fame, nor *Cheſterfield*'s Wit, nor *Talbot*'s Zeal, nor *Bernard*'s Conſcience, nor

nor their *Ox-like* publick Spirit, nor their *Aſs-like* Integrity, nor any *Virtue* that is Theirs.

THUS qualify'd and endow'd, our Pupil may piouſly commit himſelf to his ſpiritual Vocation, in ſure and certain Hope of riſing therein.

HIS Apoſtolical Warrant once obtain'd, let him not delay to ſhake off the College Duſt from his Feet, and inſtantaneouſly reſort to this opulent Metropolis. Here thoſe Treaſures of *uſeful* Knowledge, which he has been ſo providently hoarding up, are to be brought out of his *intellectual Granary*, and ſown in a Soil where they cannot fail to bring forth Fruit abundantly.

'TWILL be now Time to take Pen in Hand, and ſet his Brains on *all Fours* to forage for it. He may begin with attempting a *Gazetteer*, or, if that be too great a Height for his unfledged Pinions

Pinions to bear him, a Simile or Epigram to the ſame Intention in the *Gentleman's* Magazine, may be a proper *Proem* to his future Labours.

HAVING ſpent ſome Time in theſe Rudiments of his Vocation, he may next venture to walk abroad without Crutches, and *Nounſubſtantive*-like, ſtand alone in a Pamphlet. Here then the Criſis of his Fortune comes on; One lucky Hitt, *A Letter to a Member of Parliament*, or ſo, proving Corruption to be the only Thing to preſerve Us againſt Slavery, and *Place-men*, and *Penſioners* the moſt free from *Dependency*, and the only Perſons qualify'd to be the Repreſentatives of the People; extolling the preſent Adminiſtration, as having extended the Glory, and ſettled the Welfare of the *Britiſh* Dominions, beyond what former Ages could ever boaſt, or the preſent ever hope for; affirming that Victory abroad runs on like a rapid

pid and reſiſtleſs Torrent, whilſt Juſtice at home flows like a deep and ſilent Stream, without any *venal Influence*, or *arbitrary Controul*: That Peace and Harmony flouriſh thro' the Land, deck'd in the rich Attire of Plenty, flowing from a large and *unrival'd* Commerce; Productions, I ſay, in which theſe, and other Things *as true* as theſe, are openly declared, and obſtinately perſiſted in, will make him ſoon be *worth* taking Notice of. A *Chancellor's* Living by this Time is at his Service, and the next diſengaged *Prebendary* is the promiſed Reward of his Performance. Theſe Rounds on the Eccleſiaſtic Ladder once maſter'd, he increaſes in Stature, and begins to grow of Conſideration; he may now ſtand upon Terms, and inſtead of being *fed* with *Milk* and *Spoon-Meats* any longer, may manfully undertake to carve for himſelf. A *Deanery* is the next Step he has to attempt; and in order to

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the obtaining thereof, he muſt make it manifeſt that his Spirits riſe in Proportion to his Fortune, and that the more his Patrons *ſcratch* him, the more he'll *claw* them.

ELECTED a *Dean*, I here leave him a while to ſlumber in his Stall, whilſt I go back again to obſerve what Manner of Behaviour during his Progreſs thereunto, he muſt exerciſe with reſpect to Eccleſiaſtical Things. For, tho' being in Favour with the temporal Powers, is moſt unqueſtionably the principal Point he ſhould aim at, yet a blameleſs Deportment to his ſpiritual Superiors, and a rigid Obſervance of *Decorums* and *Punctilios* in canonical Matters, is no ſmall Furtherance to him in his worldly Purſuits.

HIS Rhetorick, when he preaches, ſhould always be employ'd in explaining Myſteries, eſtabliſhing orthodox Points,

Points, maintaining the Power of the Church, enforcing an unlimited Reſignation to the civil Powers at that Time in Authority, and warmly rebuking all Gainſayers. Againſt Infidels and Hereticks he can't too bitterly inveigh; and here if he has any Wit, he's at Liberty to ſhew it; but to be guilty of the leaſt Shadow of it in *profane Writings* of any Kind, would be an irremiſſible Offence. The more ſeldom that *moral* Subjects are handled, the better, for I have known ſome Divines, who by a miſtaken Zeal for ſuch Things, and inculcating them too ſtrenuouſly and frequently in their Diſcourſes, have brought themſelves under an Imputation of Infidelity and Free-Thinking. Next to being orthodox in Doctrine, he ought to take eſpecial Care to be canonical in Dreſs. Some Perſons, of late, ſwerving from this, have greatly err'd concerning *Appearances*. He ought never to be ſeen in Publick out of his proper Habit, except it be

on Horſeback, and then his Surtout ſhould be ſure to bear the *Marks* of his *indelible Character* upon it, in like Manner as the upper Veſtment of the Knights of the *Garter*, *Bath*, &c. conſtantly exhibit the *Badge* of their Order.

In private, indeed, and amongſt the truſty Brethren, he may ſafely truce with this burthenſome Reſtraint, throw off the entangling Pudding-Sleeves, hang up the bleſſed Brim and Roſe, and even the Peruke itſelf afterwards, if by Virtue of the good Creature, and Warmth-inſpiring Tube, his Occiput ſhould wax warm; but in theſe Moments of Freedom, and ſocial Unreſerve, let him ſtill keep a ſtrict Guard on the *Calves of his Lips*, that nothing iſſue therefrom, importing the leaſt Doubt, tho' for Argument's Sake only, concerning the Truth of any Fact related by Eccleſiaſtical Writers, the Reaſonableneſs of any popular received Notions, or the Validity of the Judgment and Tradition of the Church,

Church, in any Reſpect; for tho, as I obſerved before, that the leſs he really believes of thoſe Things, ſo much the better, yet he muſt never talk as if he had the leaſt Scruple about 'em: A *Lapſus Linguæ* of this Nature, tho' ever ſo trifling, ever ſo accidental, or ever ſo void of ſiniſter Deſign, may perchance be conſtrued into downright Sceptiſm, and *many Years* afterwards be *produced* in *Judgment* againſt him.

I HAVE thus gone over all that ſeem'd to Me moſt proper for my Pupil to be inform'd of, in order to his obtaining Succeſs and Promotion in his Profeſſion; and this I have done too, with all the *Freedom* I thought the Subject deſerved. I have laid down the Plan or Method by which a *Clerk* is to be form'd and prepared; I have admoniſh'd him with Regard to his Courſe of Life, both Civil and Eccleſiaſtical, and have inſtructed him how to demean himſelf both in his publick Functions,

Functions, and private Converſation, both in his *Dreſs* and *Undreſs*. 'Tis Time therefore to return and awaken my *Dean*, whom I had conducted to that Poſt of Dignity and *Repoſe*, by the Directions here laid down.

HIS Behaviour in this high Station having been entirely *conformable* to the other Parts of his Conduct, he is at length enrobed with the long-wiſh'd *Lawn*, and his *pious* Labours are crown'd with the *ſacred Mitre*.

THE *Bench* thus gain'd, he may by a ſteady Perſeverance in the ſame *wiſe* Principles and Practices that placed him there, make a continual Progreſs towards the uppermoſt Part of it, and go on from *one Tranſlation* to another, 'till He's beyond a *Poſſibility* of being ever *Tranſlated higher* either *Here or Hereafter*.

*FINIS.*

O. IKF
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